105

A SAD WARNING TO ALL PROPHANE, MALIGNANT SPIRITS; WHO REPROACH True Protestants with the name of ROUND-HEADS.

WHEREIN IS DECLARED five sad examples of Gods fearfull and just Judgements upon them; two in *Oxford*, and three in and about *London*.

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A SAD WARNING To all Malignant Spirits.

Caveats for Anti-Round-heads: or the fearefull Iudgements of God upon ſeverall perſons in ſeverall places for the abuſe of the tongue, and may ſerve as a good Item to thoſe, whoſe tongues are by themſelves accounted their owne, and yet cannot or will not rule them.

AMong the manifold examples of Gods wrath and Juſtice upon men for ſinne, this age hath had not a few as well as former ages; and as former ages have ſhowne forth ſeverall examples of Gods Irefull indignation for ſeverall ſinnes: ſo eſpecially among other ſinnes for this, the perſecution of Gods ſervants: which perſecution, leaſt ſome ſhould thinke themſelves altogether free from, ſo long as they keepe their hands from being actually embrewed in innocent blood, let them be pleaſed to conſider that there is a double perſecution; either when a man doth incourage another in his perſecution of others, or when a man doth himſelfe actually perſecute, the firſt of theſe ſhall bee waved altogether in this diſcourſe, the ſecond ſhall be touched upon, and ſo I ſhall paſſe on to the enſuing diſcourſe: And theſe perſecutors wee ſhall reduce to three ſorts, and they are theſe; Firſt, hand perſecutors; ſecondly, heart perſecutors; thirdly tongue perſecutors. As for the firſt ſort of perſecutors, whoſe perſecution is a perſecution of the hand (as I may ſo tearme it) this is of a large extent, conſiſting in externall perſecuting actions: But I ſhall decline ſpeaking of that, becauſe it doth not ſo properly belong to this diſcourſe, and it being alſo a thing,

which many, though their malicious hearts would put them upon it, yet dare not act it, becauſe the Lawes of the Land doe manacle them, and ſo doth reſtraine them from that which their owne evill hearts would put them upon: I ſhall alſo in that regard ſay no more of it; ſo likewiſe for the ſecond ſort of perſecutors, whoſe perſecution is the perſecution of the heart. I ſhall not ſpeake of that at all, becauſe ye ſhall ſee enough of what is in the heart by that which is in the tongue, for as Chriſt ſaith, *Matthew* 12. 34. *From the abundance of the heart the mouth ſpeaketh:* So that the tongue being an evident demonſtration of that to the world that before lay hid in the heart, I ſhall not neede to ſpeake any thing at all of that; and ſo I come to ſpeake of the third ſort of perſecutors, and thoſe are they whoſe perſecution is with the tongue.

Now concerning this perſecution, the Apoſtle *Paul* ſpeakes in the fourth Chapter of the *Galatians*, verſ. 28. where the Apoſtle ſpeaking concerning *Iſhmael* and *Iſaac*, ſaith, that hee that was borne after the fleſh did perſecute him that was borne after the Spirit: what that perſecution was, is apparent enough: It was the perſecution of the tongue, as you may ſee if you compare that place in the fourth Chapter of the *Galatians*, verſ. 28. with the 21. of *Geneſis*, *verſe* 9. there you may ſee that which in *Geneſis* is called a mocking of *Iſaac*, that in the fourth of the Epiſtle to the *Galatians*, verſ. 28. is called a perſecution of *Iſaac*.

Now concerning examples of ſuch as have had Gods fearefull judgements ſeize upon them for this kind of perſecution: you may take notice of them as recorded in Holy Writ, and alſo as made examples by God in our dayes, that ſo they may be as Sea markes for the enſuing Generations, leaſt they ſhould daſh themſelves upon the ſame Rockes.

Firſt to inſtance one and no more in divine writ, and that I would have you ſeriouſly to marke, It is in 2. *Kings* 2. 23, 24. There you may ſee that a great judgement fell upon thoſe little Children for calling the Prophet *Eliſha* Bald-head. Its an inſtance concerning a Prophet, but may be applyed by others of Gods ſervants. It is ſaid that two Beares did come out of the Wood and tore 42. of them: A man would have thought, judging after the judgement of Carnall Reaſon: that this had beene ſomewhat hard. Eſpecially being that they were (as the Text ſaith) *But little Children*; which happily ſome of them might ſcarce underſtand what they ſaid, and might be drawne to it by others examples; now for ſuch a judgement to come upon them, there lies the wonder: and if they had beene at riper yeares, and ſuch a judgement had come upon them for ſuch an evill, then it would have ſeemed ſome-

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what more tollerable to the dimme eyes of carnall Reaſon, and men would not ſo wonder at it. But from hence we may ſee how God hates this ſinne of perſecution: that he puniſheth it many times in them which ſcarce know what they doe, but may happily, or rather unhappily be brought on to it by others examples: who may not doit out of ignorance, but through knowledge, and its well if not out of malice alſo. And in all this God is moſt juſt, for he may puniſh ſinne where ever hee finds it, whether it be in ſmall or great.

But to come to our own times, in which hath bin manifeſted the ſevere indignation of God againſt ſuch courſes. Two examples of which wee have had in the City of *Oxford*, in which, as in a Looking-glaſſe we may behold the moſt remarkeable and fearefull indignation of Gods ſevere countenance againſt ſuch perſons as have a hand in a thing ſo highly diſpleaſing to his Majeſtie as that is, namely the perſecution of them who are the favorites of the God of heaven, what ever man eſteeme of them.

The firſt example that I ſhall give you, is, of one in the Pariſh of *Hollowell* in the City of *Oxford* (who being deſirous to looke backe to the Garlicke and Onions of Egypt. I meane thoſe May-pole games as delightfull to them as the other things to *Iſrael* of old) did ſet up a May-pole, that he might not be different from others in other places there abouts; and rather than he would be deficient in what others had, he would be ſuperfluous and have what others had not; although indeede what he had, and others had in that particular, was more than a good deale: he being now deſirous to make ſome addition to the Pole-ſport, ſets upon that the picture of a man in a Tub, and ſaid, that was the picture of a Roundhead: which Picture is reported to be made in deriſion of a godly man, a Manciple of one of the Colledges in *Oxford*: and the Reaſon why it was to repreſent him, was, becauſe he was a godly honeſt man, having repetition of Sermons in his houſe, and did that which God requires of him, and of them too, who deſpiſed it, although they have not that grace that he had to performe their duty as they ought. This Picture being up, this man, with others being about it, making themſelves merrily mad, or mad merry (call it what you will) In the concluſion they came to this, that they would ſhoote at this Picture of the Roundhead; ſome ſay that the Picture was to be pulled downe by the command of the Vice-Chancellour, and for that they would have this Picture downe in triumph, becauſe it was to goe downe therefore they did ſhoote at it, but whether that be ſo or no, it is not much materiall, the end of their ſport was to deride thoſe who were of that good-

neſſe which they for their parts did not mean to attain unto, and theſe called by the name of Round-heads: In the concluſion ſome brought Muskets, and other Pieces to ſhoot at the Picture, and one, a ſervant of the man whoſe delight this game was, ſhot, and did hit the Picture, at which the Maſter fell a laughing, and on a ſudden ſunke downe, falling into a Convultion fit, and hath beene ſicke ever ſince, and now at this preſent for any thing reported to the contrary, and whether he will live or die, that muſt be left to him to judge, who hath the iſſues of life and death in his owne hand.

2. The ſecond example in the ſame City was in a Taverne, where being met a company of drinkers, who rather then they would have no paſtime at all, in the midſt of their cups did reſolve to doe that which was evill, ſo they might rejoyce in it, and what they are that reioyce in evill, *Solomon* tels you: Among the reſt of their actions, this was one, a health dranke to the confuſion of the Round-heads, which when it had gone round, one amongſt the reſt being ready to invent ſomething new, though never ſo naught; come ſaith he, I will goe cut a Caper to the confuſion of the Round-heads, but his wife not liking ſuch doings, would have perſwaded him to have deſiſted from it, as once *Pilates* wife would have diſſwaded him from an evill action, *Mat.* 27. 19. But as *Pilates* wife could not prevaile with *Pilate*, ſo neither could this woman with her husband. But he going to begin his dance, and ſo to cut his caper, fell downe and broke his leg, upon which he lay by it a long while, and at laſt dyed.

3. Another example is a company of Royſters about Chearing-Croſs, or not far off it, abuſing one of the trained Bands with their uncivill tongues, giving them reproachfull and ignominious termes, and being reproved by one for it, fell fowle upon the man, and drew upon him, and in th uſting at him, gave him a prick in the hand, the mans hilt of his ſword having none of the beſt guards; but he being ſet upon, let flie at one of them, and cut him croſſe the wriſt, and ſo cutting the ſinewes he let fall his ſword, and ſo was laid hold of, and now lies in the Gatehouſe to anſwer for his demerits.

4. Another example is of divers perſons, who being drinking in the Miter Taverne in Fleet-ſtreete, did abuſe another of the traine Bands of the City, by caſting out ſomething forth of the Chamber window among the Soyldiers, beſides the abuſive language they uſed; one having more ingenuity then the other, reproved them that did it, and upon that they asked him if he were a Round-head, and they drawing one upon another,

ther, this man made at by the other, puts by his thruſt, got within him, and ſtabbed him with a Stilletto, the others comming on him likewiſe, he wounded them both; of which three wounded, two are now dead, and the other his recovery queſtionable: This man made away downe ſtaires, with his ſword in one hand, and Stilletto in another, and running downe Ram-Alley, got down toward the water, and is not as yet heard of: here may we ſee Gods Juſtice upon theſe, as was once ſhown upon the Amorites and Moabites, ſuffering them to ſlay one another, that ſo he might take vengeance upon their ſins.

One in Cree-Church Pariſh, a woman commonly noted to be an enemy to, and a mocker of goodneſſe and good men, which ill diſpoſition of hers, ſhe manifeſted not long ſince in the Church at a Sermon made there by Maſter *Wels*, who deſired that they would not ſleep, but ſhe being aſleep, and wakened by one Miſtreſſe *Clarke*, a woman well reputed of for godlineſſe, which awakening was but in a neighbourly and loving way, by the jogging of her knee, as they ſate together; Shee preſently fell into ſtrange expreſſions, (*Oh you bold drunken ſlut, doe you kick me*) with many other uncivill ſpeeches, which language the ſaid Miſtreſſe *Clarke* put up in ſilence, and only acquainted her husband with her uſage in the forenoone, and expreſſed her unwillingneſſe to ſit in the pew with her, whereupon he unwilling there ſhould bee any difference between his wife and any, repaired to the Miniſter of the Church, and deſired that the Church-wardens, and the ancienteſt of the pariſh would after Sermon ſend for the womans husband, and ſee whether or no hee would abett and encourage her in this evill: According to his deſire, after Sermon he was ſent for, and came, where after he had asked the cauſe why he was ſent for, and the wronged party began to relate it, hee would not ſuffer him to goe on, but broke forth into fowle words, and told him he lyed, for his wife had kicked his wife in the Church, therupon the Lecturer of the ſaid Church, Maſter *Falkingham*, deſired in love to take him of, and entreated that each might be heard, and then the buſineſſe would the better be reconciled; to whom he replyed, I have nothing to doe with you, nor you with me, and to another that reproved him for ſuch ill behaviour, you are a Blockhead, and a Roundhead, and thereupon went haſtily out of the Veſtrie, and fetcht his wife, who came thither in a great heat, and very probably full of bitterneſſe, for the malignant ſpirit did thruſt out ſo faſt, that as thoſe that obſerved her beſt, did verily beleeve it ſtopped her breath: Some ſaid that ſhe ſpake evill of the ſaid Maſter *Wels*, others that ſhe boaſted how ſhe had uſed Miſtreſſe

ſtreſſe *Clarke*, others, that ſhe wiſhed her ſelfe ſome miſchiefe if Miſtreſſe *Clarke* had not kickt her, others, that ſhee and hee both did utter many bitter words at, and before this evident token of Gods diſpleaſure: but though theſe be probable enough, yet we will not ſet them downe for currant, and indeed it is well knowne that they both have been long diſaffected to pure Religion, and have been ready not only to ſpeake evill of ordinary Chriſtians, but of Gods own Meſſengers, and now at this time ſuffering their tongues to wander beyond bounds: But let all good people from this example take notice of God in the way of his Juſtice, to dread and praiſe him, and that all ſo addicted, would take notice of it as a Judgement upon the husband (that ſhould partake of his wives ſin, & uſe the like language, & manage her in ſuch abominable wickedneſs) and upon her, in that God ſtruck her in the very act of belching out her venome, and made her gall to become bitter to death to her ſelfe; for ſhe fell down dead preſently after ſhe (in a rage) departed from the Veſtrie: We wrote this not to accuſe her or him, but to cleare God, and warne all wicked perſons. More might have been ſaid, and more ſtrickt obſervation had of Gods hand, but ſome are willing to be ſilent, and others had not ſpirits to take ſpeciall notice of her end, who were by her at her end: But for proofe of this we can produce many hands.

One affirmes, that iuſt when ſhe was dying, one ſaying to her, Miſtreſſe *Clarke* would not abuſe her, ſhe curſed, ſaying, *A poxe take you*, you are one of the holy ſiſters, and ſuddenly her tongue (as was obſerved) turned black.

FINIS.